

THE  
AMERICAN  
SUNDAY SCHOOL MAGAZINE.

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NOVEMBER, 1825.

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**MISCELLANY.**

ARRANGED SCRIPTURAL SUBJECTS.

As the Bible contains the revelation of God's holy will, there can be no question among Christians whether mankind should be taught to read and understand it: but respecting the mode of imparting this instruction to the young, there is a great variety of opinion. Among Sunday school teachers this difference of sentiment is exhibited in the various modes they adopt, but no plan occurs to us better fitted to impress on the minds of children the great doctrines of the gospel, than the one we now propose to lay before our readers.

It is, comparatively, an easy task to teach children the art of reading, because they are imitative beings; but to train their minds to habits of reflection, and to the proper exercise of their understandings, is a much more difficult labour. The mere power of uttering words and sentences, without a knowledge of their meaning, is of little or no value, and yet these are the highest attainments of many who have long been in our Sunday schools. The object and aim of Sunday school teachers should be, not only to make their pupils acquainted with the art of reading, but to awaken and bring into exercise their mental powers, by adopting those methods best calculated to interest them in the *subject* of their studies, lead them to understand the meaning and import of the Sacred Scriptures, and direct them to "the Lamb of God, who taketh away the sins of the world;" and no teacher who stops short of this high point will have performed his duty faithfully.

In some schools, these propositions, which follow, are announced on the first Sabbath in the month, and proofs required to be given, on that day, for the preceding proposition, for which the scholars

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receive a suitable reward. Some experienced teachers think that answers should be required every Sabbath, and we are inclined to that opinion. The questions might be printed, or written, on slips of paper, and given to each scholar in the Bible or Testament classes, and the answers recorded in the class-books.

The writer who communicated these "subjects" to the English Sunday School Magazine, from which we transcribe them, mentions several instances in which he has found it useful, and we might add many which have come under our own observation, but deem it unnecessary, at present, to mention any of them, desiring rather that each teacher should test the plan by actual experiment.

*Questions and Subjects for Sunday School Children to find proofs from the Scriptures.*

**NATURAL PERFECTIONS OF GOD.**

1. Find proofs that God lives for ever and ever.
2. That God can do all things.
3. That God knows all things.
4. That God is every where.
5. That God is our Creator, and that he made all things.
6. That God is our Preserver.

**MORAL CHARACTER OF GOD.**

7. Find proofs that God is holy or righteous.
8. That God is just.
9. That God is merciful.
10. That God is good and kind to all.
11. Find proofs that Man was made upright or holy.
12. That Man has fallen from the state in which he was at first created.
13. That we are born in sin.
14. That the heart of man is wicked, and all his thoughts evil.
15. That all have sinned, and that there is not one righteous.
16. That God is angry with sinners, and that he has threatened to punish the wicked.
19. Who is Jesus Christ?
20. For what purpose did Jesus Christ come into the world?
21. Can we be saved by our works?
22. That we must be justified or saved through what Jesus Christ has done.

**MAN.**

*His original state.*

*Fall.*

*All born in Sin.*

*Human depravity.*

*All Sinners.*

*God's Anger at Sin.*

*Christ and his Work.  
Redemption.*

*Justification.*

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*Offices of Christ.*

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*Work of the Holy Spirit.**Repentance.**Faith.**Danger of Unbelief.  
Pardon.**Sanctification.*

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*Hypocrisy.**Death.**Judgment.**Heaven.**Hell.*

23. That Jesus Christ is the Mediator between God and Man.

24. That Jesus Christ is a Prophet, Priest, and King.

25. That we must be born again, or have new hearts.

26. That we must repent and be converted.

27. That we must believe, or have faith in Jesus Christ.

28. What will become of unbelievers?

29. Will God pardon those who seek his mercy?

30. That we ought to be holy.

31. That we ought to be humble.

32. What are the fruits of the Holy Spirit?

33. What will become of hypocrites, and those who leave off serving God?

34. That we must all die.

35. Shall we have to give an account of all we have said and done, at the last day?

36. That the righteous will be happy for ever and ever.

37. That the wicked and those who do not repent, will be miserable for ever and ever.

## DUTIES TO GOD.

*Fear.*

38. Find proofs that we ought to fear God.

*Love.*

39. That we ought to love God.

*Serve.*

40. That we ought to serve and obey God.

*Trust.*

41. That we ought to put our trust in God.

*Prayer.*

42. That we ought to pray to God.

*Praise.*

43. That we ought to praise and adore God.

*Third Commandment.*

44. Find proofs to the third commandment.

*Fourth Commandment.*

45. That we ought to keep the Sabbath day holy.

## DUTIES TO MAN.

*To Parents.*

46. Find proofs that we ought to obey our parents.



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| <i>To one another.</i>        | 47. That we ought to forgive every one.   |
| ”                             | 48. That we ought to love one another.  |
| ”                             | 49. That we ought to pray for one another.  |
| <i>Eighth Commandment.</i>    | 50. Find proofs to the eighth commandment.  |
| <i>Lying.</i>                 | 51. Of the sin and consequence of lying.  |
| <i>Tenth Commandment.</i>     | 52. That we ought to be content, and not to wish for any thing that belongs to another. |
| <i>To Ministers.</i>          | 53. That we ought to esteem the ministers of the gospel very highly.                    |
| <i>To the Rulers, &amp;c.</i> | 54. That we ought to obey rulers and magistrates.                                       |
| <i>Masters and Servants.</i>  | 55. What are the duties of masters and servants?  |
| <i>To Enemies.</i>            | 56. That we ought to love our enemies.  |

## VARIOUS.

57. Find proofs that we ought to search the Scriptures, and that they were written by God.
58. Of the danger of having evil companions.
59. Find passages in the Old Testament which speak or foretell of Jesus Christ.
60. All the names and titles which are given to Jesus Christ in the Old Testament.
61. All the names and titles which are given to Jesus Christ in the New Testament.

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For the American Sunday School Magazine.

QUESTIONS FOR SUNDAY SCHOOL CHILDREN.—NO. IV.

(Continued from page 204.)

Adam and Eve had other children besides Cain and Abel, and *their* children had children; so there were soon a great many people in the world, and being born with the sinful nature of Adam, they grew very wicked; but there was one whom God loved, a good man named Noah; *only one*; as our Lord Jesus Christ says, “Wide is the gate and broad is the way that

leadeth to destruction, and *many* there be that go in thereat: because strait is the gate, and narrow is the way which leadeth unto life, and *few* there be that find it.”

God determined to destroy the whole earth by a flood of water, because of the wickedness of the people; but he did not forget his servant Noah, and told him what he meant to do; but that he would save him



and all his family alive. It is a great thing to have this God for *our* God; then we need never be afraid.

Had Adam and Eve any children besides Cain and Abel?

Were there any more people in the world?

How came there to be a great many people in the world?

Were these people good?

Were any good? Who was?

Did God love Noah?

Was Noah born good, or with a sinful heart, like all the rest?

The Bible says, "Noah found *grace* in the eyes of the Lord." God pardoned his sin and *changed* his heart.

Is *any* body born good?

How do some become fit for heaven?

By the grace of God, as Noah did. Some children learn their lessons better than others, and some do not quarrel and fight as much as others, but they must remember that all are born with wicked hearts, and unless they "find grace in the eyes of the Lord," they cannot be saved.

Was Noah the only good person?

What does our Lord Jesus Christ say of the number of those who go to destruction?

And what of those who find the way to life?

What did God determine to do because of the wickedness of the people?

Did he tell Noah *he* should be drowned too?

Was he to be saved alone?

If you take God for *your* God, need you ever be afraid?

The Lord told Noah to make an ark, which was a large vessel something like a house, with a door and a window, and it was to be covered with pitch, inside and out, to keep out the water.

Noah believed what God told him, that he would destroy the earth, and he made the ark, and was all ready; when the time came for God to drown the world, he told Noah to go into the ark with all his family; his wife, and his three sons, Shem, Ham, and Japheth, and their wives, eight in all: and

he was to take two of every sort of living creatures, and all kinds of victuals; when all this was done, God shut them up in the ark, and left out all those wicked people that would not serve him.

Now God tells us all in the Bible that the day is coming, the *last day*, when this world shall be burnt up, and he will gather his people into heaven with him, and cast the wicked into outer darkness, where there shall be weeping and gnashing of teeth: those who believe this word of God, and go to Jesus Christ to save them, are all ready for the day of the Lord; but those who will not believe, nor do as the Lord tells them, must be left out, like the poor creatures who were all drowned: and, Oh, children, to be shut out of heaven for ever is too dreadful to think of.

What did God tell Noah to make?

What was the ark like?

How was the water to be kept out?

Did Noah believe what God told him?

And did he get ready against the flood?

What people did the Lord tell him to take with him?

How many sons had he?

What were their names?

How many in all went into the ark?

How many creatures?

How were they all to live there?

What did the Lord do when they were all in the ark?

What became of the wicked people? were they taken in at last?

Will the time ever come when this world shall be *quite* destroyed?

Shall the people of God, and those who will not serve him, be destroyed together?

Who are ready for the day of the Lord, the *last day*?

And what will become of those who are not taken to heaven?

Our Lord Jesus Christ says, "in the days before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not, until the flood came, and took them *all away*;" for God made it rain forty days and forty

nights, without stopping, till the whole earth was under water, and the ark floated above the highest mountains, and all the living creatures in the world, except Noah and those who were in the ark, were drowned. After the waters had been on the earth one hundred and fifty days, God sent a wind over the earth, and made the water go back, and as soon as it was dry, God told Noah to come out, and as soon as they were all out, Noah offered such a sacrifice as he knew would please God, and God made a promise, that he would never destroy the earth again with a flood. Now you see how God hates wickedness, and how he will certainly punish it.—If Noah had not been good, he would have been drowned too; so at the last, only those who believe in Jesus shall be saved. Take care to be found among God's own people on that day. What will become of you if you are not? Who are God's people? Those who believe in the Lord Jesus Christ and keep his commandments. What does our Lord say they were doing when the flood came and took them all away?

And are not you just going on, eating, and drinking, and playing, as if you were to live forever, and there were no heaven, and no hell, and no God?

How long did it rain?

Was the whole earth under water?

What became of the ark?

Was any thing drowned by the flood?

Were there none saved?

Who took care of those who were in the ark?

How long was the water on the earth?

When the earth was dry what did they do?

What was the first thing Noah did when he came out?

What is a sacrifice?

Did he offer such a sacrifice as Cain's?

What did God promise?

Now what saved Noah from this dreadful death?

What alone can save you when the world is all in flames, and the Lord comes to judgment?

Do you know when that will be?

Then believe as Noah did, the word of God, and go to Jesus Christ, and beg him to save you; so that whenever that day comes, you may be found ready.

### THE EXAMPLE OF ST. PAUL RECOMMENDED TO SUNDAY SCHOOL TEACHERS.

(Continued from page 292.)

#### V. THE APOSTLE'S SPIRIT OF LOVE AND SELF-DENIAL.

The parting address of St. Paul to the elders of the church at Ephesus, which is so characteristic of him, that we have frequently quoted extracts from it, will also furnish a beautiful and affecting exhibition of his love and disinterestedness: "Remember that by the space of three years I ceased not to warn every one night and day with tears. And now, brethren, I commend you to God, and to the word of his grace, who is able to build you up, and to give you an inheritance among all them which are sanctified. I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know that these hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so labouring, ye ought to support the weak, and to remember the words



of the Lord Jesus, how he said, 'It is more blessed to give than to receive.' " Love begets love, and so we find that this disposition of St. Paul's produced a corresponding effect on his friends:—"And when he had thus spoken he kneeled down and prayed with them all. And they all wept sore, and fell on Paul's neck and kissed him, sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him to the ship." Acts 20:31—38. How painful such a separation to these affectionate spirits! how delightful their re-union in heavenly bliss!

Even the manner of address which the Apostle Paul uses, indicates the affection of his heart: "As my beloved sons, I warn you, for though you have ten thousand instructors in Christ, yet have ye not many fathers; for in Christ Jesus I have begotten you through the gospel; wherefore I beseech you, be ye followers of me." 1 Cor. 4:14,15,16. "I Paul, myself, beseech you by the meekness and gentleness of Christ." 2 Cor. 10:1. "My little children of whom I travail in birth again until Christ be formed in you." Gal. 4:19. "Therefore, my brethren, dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved." Phil. 4:1. "For love's sake I rather beseech thee, being such an one as Paul the aged, and now also a prisoner of Jesus Christ, I beseech thee for my son Onesimus whom I have begotten in my bonds." (Philemon 9, 10.) Such insinuating tenderness, such holy urgency attest the purity of the Apostle's love, and prove how highly he estimated those spiritual blessings which he recommended so powerfully to others.

The disinterested affection of the Apostle was not confined to kind expressions, but it manifested itself in the whole course of his labours and sufferings: "Even unto this present hour we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling place, and labour, working with our own hands; being reviled we bless, being persecuted we suffer it, being defamed we entreat; we are made as the filth of the earth, and are the off-scouring of all things unto this day." 1 Cor. 4:11—13. "We would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life." 2 Cor. 1:8. "I bear in my body the marks of the Lord Jesus." Gal. 6:17. "We were gentle among you, even as a nurse cherisheth her children, so being affectionately desirous of you, we were willing to have imparted unto you not the gospel of God only, but also our own souls, because ye were dear unto us, for ye remember, brethren, our labour and travail; for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God. Ye are our witnesses, and God also, how holily, and justly, and unblameably, we behaved ourselves among you that believe;



as ye know how we exhorted, and comforted, and charged, every one of you, as a father doth his children." 1 Thess. 2:7—11. "Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you: not because we have not power, but to make ourselves an ensample unto you to follow us." 2 Thess. 3:8,9.—Such an "ensample," indeed, can no where be found, except in Christian annals. In vain shall we seek the records of the world for such motives, such principles, and such conduct; they exhibit a testimony to the truth and excellency of Christianity palpable even to the humblest intellect, and so convincing, that all the enemies of the gospel cannot gainsay or resist its power and purity.

The Apostle's disinterested affection was particularly directed to the spiritual and eternal interests of his friends: "We suffer all things lest we should hinder the gospel of Christ." 1 Cor. 9:12. "Though I be free from all men, yet have I made myself servant unto all, that I might gain the more: And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law, (being not without law to God, but under the law of Christ,) that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some. And this I do for the gospel's sake, that I might be partaker thereof with you.—I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." 1 Cor. 9:19 to 23 and 27. "Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds. For what is it wherein ye were inferior to other churches, except it be that I myself was not burdensome unto you? forgive me this wrong. Behold, the third time I am ready to come to you, and I will not be burdensome to you: for I seek not your's, but you; for the children ought not to lay up for the parents, but the parents for the children. And I will very gladly spend and be spent for you, though the more abundantly I love you, the less I be loved." 2 Cor. 12:12—15. "For yourselves, brethren, know, our entrance in unto you, that it was not in vain, but even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention. For our exhortation was not of deceit, nor of uncleanness, nor in guile: but as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts. For neither at any time used we flattering words, as ye know, nor a cloak of covetousness, God is witness; nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of

Christ." 1 Thess. 2:1—6. "Now we live if ye stand fast in the Lord." 1 Thess. 3:8. Such principles and such conduct would indeed deserve to be branded as mad enthusiasm, were not immortal souls concerned, and were not their salvation the most important of all concerns. Immortal souls! how incalculable their value! and how worthy are they of our most solicitous care, and our most strenuous exertions. "Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." Jas. 5:19,20.

The disinterested affection of the Apostle was manifested by his readiness to make personal sacrifices in proof of his love: "For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live, therefore, or die, we are the Lord's." Rom. 14:7,8. "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." 1 Cor. 8:13. "For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you." 2 Cor. 2:4. "Receive us, we have wronged no man, we have corrupted no man, we have defrauded no man. I speak not this to condemn you; for I have said before, that ye are in our hearts to die and live with you." 2 Cor. 7:2,3. "Some indeed preach Christ even of envy and strife, and some also of good will: the one preach Christ of contention, not sincerely, supposing to add affliction to my bonds: but the other of love, knowing that I am set for the defence of the gospel. What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice." Phil. 1:15—18. "Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all." Phil. 2:17. "What things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ and be found in him." Phil. 3:7,8. "I have learned in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound, every where, and in all things I am instructed, both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me." Phil. 4:11—13. What a noble contempt did the Apostle show for his own personal gratification, when compared with the great objects to which he had devoted his body and soul. He seemed to forget himself, his mind being completely absorbed in his Divine Master's service; at the same time he takes care to show wherein his strength lay: "I can do all things through Christ which strengtheneth me."

The Apostle's spirit of love was also manifested by the earnest-  
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ness with which he enforced this disposition, on those whom he addressed. His Epistles are full of these benignant exhortations: we select a few as a specimen of the rest: "Be kindly affectioned one to another, with brotherly love; in honour preferring one another." Rom. 12:10. "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment." 1 Cor. 1:10. "Put on, therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye." Col. 3:12,13. "The Lord make you to increase, and abound in love one toward another, and toward all men, even as we do toward you." 1 Thess. 3:12. Those who have most of the spirit of love dwelling in their own hearts, will be most anxious that it should prevail around them, and, in promoting such an excellent object, the most persuasive and cogent means will be employed. This will be the result with all who duly regard the Apostle's examples and precepts of love.

As teachers of the young, it is particularly incumbent on us that we should imitate the Apostle's spirit of love. This grace should pervade our manner, address, labours, and all our instructions. We should particularly love the souls of our children, and be anxious chiefly for their spiritual and eternal happiness. We should be ready to make any personal sacrifices that duty may require, to promote the religious instruction of our scholars, and should travail in birth till Christ be formed in them the hope of glory.

The spirit of love should also be manifested in our conduct one to another. "See that ye love one another with a pure heart fervently." 1 Peter 1:22. "Be ye all of one mind, having compassion one of another: love as brethren, be pitiful, be courteous." 1 Peter 3:8. Never may we forget the Apostle Paul's precepts, nor his example by which he so well illustrated them. "Let us consider one another to provoke unto love and good works." Heb. 10:24.

The school will not prosper unless we exhibit this spirit of love and union. Let us contemplate the example of Christ and his Apostle, till we imbibe the same spirit as they manifested."

*(To be concluded.)*

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#### "SUNDAY SCHOOLS NOT FOR THE POOR ONLY."

In a country like ours, where virtue and intelligence are the only legitimate passports to high office and honourable fame—where wealth, without these, secures the respect of its menials only, instruction in the rudiments of education, and the principles of our religion, should be limited to no class but the ignorant and impenitent.—Hence the idea too commonly entertained,



that Sunday schools are adapted to benefit the children of the poor only, should be no longer cherished, but the doors thrown open to all who are willing to receive that information which these institutions afford, and the blessings which they instrumentally confer.

Our correspondent "A." in fulfilling his promise to write something for our Magazine "when the evenings became cool," has entered upon the discussion of this subject, and we hope he will not remit his efforts until the anti-republican sentiment, that "Sunday schools are for the poor only," is banished from the breast of every Christian patriot in our land. As the writer prefixed no title to his communication, we shall transcribe the superscription, and give our readers the

"FRUITS OF THE FIRST COLD EVENING."

———"The silver trumpet's heavenly call  
Sounds for the poor, but sounds alike for all."

It is a circumstance worthy of observation, and one well calculated to invigorate every virtuous attempt, that as we can never foresee all the evil which may flow from a vicious action, so the extent of good resulting from plans of benevolence, are often neither measured nor anticipated by their early projectors. The philanthropist, who, many centuries since, devoted a portion of his income to the support of a few diseased poor, whom he gathered around him and supplied with food and medicine, probably looked no further than to the immediate amount of comfort which he was the instrument of dispensing, and regretted that the brief term of human existence would soon terminate his power to relieve, and throw back the objects of his care upon the casual charity of the world. Could he have known all the results of his act of beneficence, circumscribed as it was by his unassisted efforts—could he have foreseen that the influence of his example was destined to extend as far as civilization and Christianity, causing numerous splendid edifices to rise, whose gates were to be opened wide to the sons of sorrow, and encircling within their quiet retreats, the wounded, the diseased, and the insane—could he have heard the voice of blessing so often to be pronounced upon his memory, by those whose distresses had been relieved, or whose sufferings had been alleviated by this noble system of charity—how would his heart have swelled in the prospect, and how resolute and determined would have been his course in the path of such great and distinguished usefulness!

From considerations like these, we are tempted at first sight to consider it desirable that the whole sum of benefits hereafter to spring from benevolent exertions, should at once be opened to the view, that activity might be stimulated, and indifference quickened into activity; and that he who opened any fountain of blessing should be enabled to behold the full extent of its future meanderings, and the number of those who were to drink at its rills. But more mature reflection will teach us, that in this, as in every other instance, God has ordered wisely. He has concealed, for the most part, the consequences of our actions, but in so doing has lessened

no motive to diligence, nor furnished excuses to supineness in the discharge of any duty. It is sufficient for us to know, that no sincere attempt to serve our Maker, or benefit our fellow beings, will be in vain as it respects ourselves, and there are motives enough to Christian benevolence to be found in the commands of God, and the example of our Saviour. Besides, were we able to raise the veil which intercepts our view of the future, the prospect would not always inspire confidence or dissipate doubt. If, for instance, some pious Catholic of the fifteenth century, blindly partial to his mother church from the strong influence of birth and education, and ignorant of the horrible abuses of papal sway; but enamoured of the truths of divine revelation, and of the holy volume which revealed them, should have devoted himself to disseminating both among his countrymen—if such a man could have known that the circulation of that very Bible would sap the foundations of those institutions which he was accustomed to reverence as of divine authority—how naturally would he have revolted from such a consequence of his labours, and faltered in his career of usefulness, since all that Christian liberty opened to us by the Reformation would have been regarded by him only as heresy and guilty defection.

When, however, plans of usefulness have passed their incipient stages, and results of undoubted and unmixed good are gradually developing themselves, the past, the present, and the future are all in a great measure conspicuously arrayed for our observation, exciting us to gratitude, exertion, and hope. Under such an aspect does the system of SABBATH SCHOOL INSTRUCTION now present itself, with its claims enforced by the experience of the past, and the animating prospects of the future; as whatever of doubt, as to the practicability of the plan, ever attached itself to the first attempts, has long since disappeared before the manifest evidence of favour which God has shed over these nurseries of youthful virtue.

It has been long apparent that Sabbath Schools are becoming means of usefulness to an extent probably never contemplated by their founder in his hours of most sanguine anticipation. The whole object and compass of his plan was to furnish instruction to the *poor*: but while the successors of Robert Raikes have ever held this a main and hallowed object of their exertions, their solicitude has extended beyond a single class, and this blessed charity may soon become as comprehensive in its character as it is pure in its designs, and beneficial in its influence. Should this delightful prospect be realized—and *realized it may be, under the favouring and equalizing institutions of our country, if teachers but do their duty in the school and in the closet*—it will then be seen that a small part only of the blessings of Sabbath Schools has as yet been unfolded to the world, and the light now shed by them upon the dark places of society, will increase in brilliancy and beauty, as the circle enlarges over which its beams are displayed. A.



For the American Sunday School Magazine.

#### SUNDAY SCHOOLS FOR THE RICH AS WELL AS FOR THE POOR.

"Samuel, why don't you pay as great attention to your lessons, and mind what I say to you, as Virginia does?" said a young lady one day to her little brother, a child of five years old, when she was teaching him and a neighbour's daughter. He replied, "Because, sister, you are home-folks to me, and you are not home-folks to Virginia."

This answer of little Samuel's struck me forcibly at that time, and has occurred to me frequently since, as being the reason why children improve more rapidly under strangers than they do at home; because they are too much familiarized to "home-folks." It furnishes an argument in favour of the rich sending their children to Sabbath schools: because, in the first place, although they may give them pious instructions themselves, yet, being "home-folks," they may not make as deep an impression as when bestowed by one with whom they are not so intimate, whose teaching has the impressive charm of novelty. And in the second place, because there are some things "home-folks" may deem unnecessary to mention, which one who sees the child but seldom may think important.

The school of which I am a member, has as many scholars from the rich as from the poor; and I heard a father, (a Judge in one of the superior courts,) say, "I think *we* should send our children, as an encouragement to the poor to send their's; I am delighted you have invited mine to attend, for since they have entered your Sunday school, they have learned to love their books." The mother added, "Yes, indeed, it gives me great pleasure to see my children so fond of going to the Sunday school, for there are many things we cannot teach them that you can; and I beg you will call on us when you want money for books, &c. as I will do every thing in my power to aid an institution which I see is productive of so much good." And why could not this good, pious lady, whom her children love so dearly, "teach them many things that we can?" Because, as little Samuel said, she was one of the "home-folks."

O, ye rich parents, let me persuade you to set a good example to the poor, by sending your children to the Sunday school—if you are pious yourselves, the teachers of those schools will aid you in leading your children up the hill of Zion, and may direct their attention to many things of importance, which you, being "home-folks," could not so effectually do. And if you are not pious, still I entreat you to send your children to the Sabbath schools: for, (as I heard a parent once say, "Go, my son, it can do you no harm, if it does you no good,") it can do them no injury, and we affirm it will do them good, and you will see the advantages arising from their attendance. They will become fonder of their books—more moral, and more attentive to their duty to God, their parents, and their fellow creatures—duties which you may sometimes teach them, but



which they will pay more attention to performing, if instructed to do so by others, as well as by "home-folks."

HARRIET.

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### OBITUARY.

For the American Sunday School Magazine.

HARMAN J. M——.

The subject of the following sketch died July 7, 1825, aged nine years and nine days. The first dawnings of his infant mind afforded flattering prospects, and by his amiableness, love of truth, studious turn, and prompt obedience, increased parental affection. He was rarely known to deviate from the most strict veracity. Possessing a very tender conscience, he was much impressed with the truth that God was ever present, and acquainted with all his thoughts and actions. He seldom united with boys in their youthful amusements, and previous to his sickness, delighted much in reading hymns and religious tracts to his brother and sister. The 6, 51, 58, 60, 95, 98, 159, 171, 186, hymns of his "Sunday School Hymn Book," were his favourites, but more especially the 146, 147, and 148th, which he had marked. His mind being much impressed with the doctrines they contain, he repeatedly asked questions respecting them. He delighted much in attending Sunday school, and expressed great affection for his teacher, repeatedly saying, "I love Mr. —— very much, I am so pleased I am in his class; I am very much pleased I chose him for my teacher." The works of nature afforded him an inexhaustible fund of delight: even a common weed possessed great beauties in his estimation. Frequently in rapture he would exclaim, "O mother, are not God's works beautiful, only see! are not God's works beautiful?" And with peculiar satisfaction he would point out the various beauties of plants and flowers, always appearing to be led from the contemplation of nature to the adoration of nature's God. He repeatedly expressed his gratitude for a religious education, and the word of God, and contrasted his situation with poor pagan children, expressing much sympathy for their destitute state. Three weeks previous to his illness his parents observed in him a great attention to divine subjects; asking many questions respecting his duty, and expressing great anxiety to regulate his life according to God's word; so that they were led to believe he had experienced the renewing grace of God. After several days of extreme suffering his mother inquired, "Do you love God when he afflicts you, and puts you in so much pain?" He manifested much astonishment at the question, and replied, "Certainly, I should." "But do you?" "Yes, ma'am." "Do you love God, as much now he keeps you in such pain, as you would if he restored you to health?" "Certainly I do; God has a right to afflict me if he pleases." During twenty-three days of extreme suffering his practice corresponded with this principle: he never uttered one murmuring word, even when his pain was most acute;

but he justified God, and adhered to this sentiment, having a firm confidence He would do right.

On being asked if his mind was easy, he said, "The devil used to tempt me to disobey God, but I thought, no, I will not obey him, I will do what God commands me; but I did not always do so; for sometimes I disobeyed God and you, and then I was sorry, and prayed." "Were you grieved because you had offended God, or for fear of going to hell?" "Because I had offended God." His mother observed his lips moving, and asked, "Are you praying?" "Yes, ma'am." "What are you praying for?" "That the Lord would make me well, and change my heart." At another time he said he had prayed "that the Lord would be merciful and gracious to me, and forgive my sins." From the commencement of his illness he manifested not the least fear of death. He would with the greatest composure hear them tell him, "My dear, we think you will not recover, are you afraid to die?" "No, ma'am." "We think you are dying, are you afraid?" "No, Sir." These answers formed a striking contrast with those given to the same question during a serious illness four months previous, when he was alarmed at the approach of death, and from which time he appeared to be under serious exercise of mind.

Perhaps you also, dear reader, may have been in a similar situation. Terrified at approaching dissolution, did you not solemnly resolve to give yourself to God, if he should in mercy spare your life? How have you acted? Have you performed those vows? Only a few months elapsed ere death was commissioned to sign the happy release of this dear boy. Ere the same length of time you also may be numbered with the dead! O permit this fresh instance of mortality to arouse you to a sense of your awful danger, and to a solemn dedication of yourself to God.

"Do you think you shall die?" said his mother. "I don't know." "Are you willing to die?" "I should like to stay a while longer; I should not like to go quite so soon." "Why?" "I should not like to leave you all; I should like to live to see all my relations I have not yet seen." At another time he said, "I should like to live to see God's power." When informed that after death he would see and know vastly more than while in the body, he appeared to be much gratified, and was not recollected to have expressed a wish for life afterwards. His fear of giving trouble was also remarkable: instead of being absorbed in his own affliction, he manifested much concern lest he should occasion trouble, and would say, "Mother, don't I give you a great deal of trouble?" and would refuse to have things done that afforded him ease, lest he should occasion inconvenience. When in the greatest extremity of pain, he would repeatedly say, "O, mother, what dreadful agony I am in; you don't know what dreadful agony I suffer. O pray that the Lord would ease me of my pain." On the 4th of July, he said, "I think I cannot live long;" but, previous to that time, he had entertained thoughts of recovery. He would request as much quietness as possible, being unable to endure conversation, but took much interest



in prayers, joining in them with great fervour, and requesting they might be repeated. He observed to his mother, "I am happier to-day than I ever was." "What makes you happier?" "Because I love God. I have been happier since I have been sick than ever I was." "What makes you happier?" "Because I love God." "Did you not love God when in health?" "Not so much as since I have been sick." My dear reader, examine thy heart, and ascertain if thou art in possession of that love that will afford genuine happiness when sickness and death overtake you.

After a night of extreme pain, his father said, "How are you, my son?" alluding to his health. He replied, "I feel happy." "What makes you happy?" "Because I believe in God." The last two days he would clasp his hands, trembling with agony, and pray. "O Lord, grant me grace to love and serve thee. Lord be merciful and gracious to me! For Christ's sake forgive the wickedness of my sinful heart. O Lord show me what dreadful sin I have committed against thee, that mother's prayers and mine are not answered, that I am so dreadfully afflicted. Lord be gracious to me, sanctify me, change my wicked heart, and make me an angel in heaven, to praise thee forever. Lord grant me grace to overcome the wickedness of this sinful heart, and take me out of my misery." The morning previous to his death, he raised his hands and prayed—"O Lord, grant me grace to love and serve thee, forgive the sins of my wicked heart, pour out thy holy spirit on me, and sanctify me, that I may see thy face, that I may be an angel in heaven to praise thee forever and ever. Lord bless father and mother, brother and sister, grandfather and grandmother, uncles and aunts, cousins, and all my relations, may they all be brought to love Jesus Christ. Amen." After concluding this prayer, he fell into a sweet sleep, but it did not prove the sleep of death. He was called to endure many severe pangs before his dissolution, which took place in the afternoon, about six o'clock. It is to be regretted that only a few unconnected sentences are recollected out of the many gracious expressions and connected prayers that dropped from his lips, and which were uttered with the utmost fervour and solemnity.

X.

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## GLEANINGS.

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For the American Sunday School Magazine.

LETTER FROM A TEACHER OF A SABBATH SCHOOL TO A FRIEND.

"We are again called to mourn the sudden death of a most amiable, most faithful pupil; indeed, the brightest ornament of the school. Little Harriet was with us the last Sabbath, blooming in health, high in spirits, with the fairest prospects of longer life.—Tuesday morning we were sent for to witness her last conflict over sin and death. God was merciful in giving her an early passage



from this into the eternal world, and without a struggle or a groan she sweetly fell asleep—could I add *in Jesus*, my heart would be at rest. This is a distressing uncertainty, but it is a subject for rejoicing that she is in the hands of a just and holy God, who will do all things right: Let him be glorified—let friends be satisfied—for the mysteries of the grave and eternity are not for us to pry into. I have not words to describe the agonized manner in which her widowed mother, bending over her lifeless remains with upturned eyes and clasped hands, exclaimed again and again, “Is she happy?—Is she happy?” To her teacher, who came in too late to be recognized by the dying child, calling her by name, she said, “See there! Oh, have you been faithful to her soul! Have you warned her of this? You know not how soon you must meet her in judgment.” Then to us all, with a look and tone I can never forget, she said, “Oh, you who are teachers, are you faithful?—Let the death of this dear child warn you to be faithful. O be faithful!” She then told us, she had hoped much from the Sabbath school for her children; she had prayed much for it. I trust the scene has left an impression upon the hearts of all present, not easily to be effaced.

This little girl had committed to memory more than two thousand verses of scripture, and four hundred hymns; and had taken down the heads of almost every sermon she had heard since the formation of our school. She had been very punctual in her attendance, correct in her behaviour, and was a general favourite. What renders the circumstances of her death the more striking, is, she was the chosen friend, and side companion in the Sabbath school, of my equally interesting little cousin S——, who died about one year since. The only deaths that have occurred in the school among the children were both from one class, alike insensible of their danger, because deranged before any was apprehended. What a call for us to be also ready, for in such a day and hour as we think not, the son of man cometh. And what a call for faithfulness from teachers. Let us all improve it—gird up the loins of our mind, live as though every day were our last, do quickly what our hands find to do, for soon the night of death cometh, in which no man can work.

C.

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THE SABBATH BREAKERS.

A few years since, a gentleman residing in Philadelphia, established a school in the suburbs of the city, which he regularly met every Sabbath morning. As he walked out, he noticed that he passed a house where he uniformly found a part of the family at work in the garden, raising vegetables for market. In one of his walks past the garden, he threw a tract over the fence, on the sinfulness of violating the Holy Sabbath. No one happened to be in the garden at that time, and the tract lay unperceived for some hours. But in the course of the day, a female of the family, walking through the garden, picked up the tract, wondering how a religious book

could come there. On reading its title, and seeing the subject on which it treated, she superstitiously supposed that it must have been sent there miraculously, to convict the family of the awful guilt of breaking the Sabbath. What with the convictions of conscience awakened on reading the tract, and what with more of superstition, the woman was first thrown into an agony, next into convulsions; and that night about twelve o'clock, in the most awful agony and forbodings of misery for a wicked life, she was stretched out a corpse!

Here, said the Rev. Dr. Milnor, of New York, as he related this account at the Tract Society in Boston—here I must not stop; for I should not have dared to have related the circumstance, but for what follows. The woman was buried, but the tract was left behind. It was read by the family, and the consequence was, that by means of her death, and the little tract, five individuals out of the seven who composed the family were awakened, and, eventually, were hopefully converted unto Christ. They have since brought forth fruits meet for repentance, and these five persons look upon that tract, as the instrument, in the hands of God, of their conversion.—*Tract Mag.*

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THE INFANT PREACHER.

I give you an interesting conversation between one of my Sunday school children, between five and six years old, named —, and her grandfather, with whom she was on a visit. The old man was then in a declining state:—

*Child.* I think you are very ill, grandfather.

*Grandfather.* Yes, my dear, I'm very ill.

*Child.* Where do you expect to go when you die?

*Grandfather.* To heaven, I hope.

*Child.* I hope you will; but if you do, you must leave off swearing and saying bad words. If you don't, you will go to a bad place, and there be tormented with wicked and miserable creatures; but if you go to heaven, you will be happy with God and Christ forever. But you must pray, and *keep on* praying, and if you awake in the night you must pray. Grandfather, *do you ever pray?*

This last question, put with all the honest simplicity of infancy, touched the old man's heart, and melted him into tears. Nothing could have been said more pointed and seasonable, and I have reason to believe that a lasting impression was made upon his mind. He was soon after confined to his bed, when I visited him, and had the satisfaction of hearing the following lamentations from his lips:—"What a sinner I have been! What means I have slighted! What a vile creature I am!" He also manifested an unusual abstractedness from the world. "O," he said, "I have done with the world! the little time I may be spared shall be spent in mourning over my sins, and seeking an interest in the blessed Saviour!"

He died in peace; and who knows but, at the last great day, it will appear that this was a brand plucked out of the fire, through



the instrumentality of a little child belonging to a Sunday school?  
—*Journal of a Missionary.*

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INFLUENCE OF THE GOSPEL.

E—— C——, about thirteen years of age, who was educated at D. school, departed this life lately in a well-grounded hope, enjoying consolation in the prospect of eternity. Her neighbours remonstrated with her a few days before she died, on the necessity of sending for a priest to give her the rites of the church: she told them, that *if a man could be of any service to her soul, that Christ had died in vain!* Notwithstanding, the priest came, (though unsent for,) to visit her. He asked her if she wished to be *anointed?* She answered with a wisdom far above her years, that *she would not trouble him for any ceremony of his, that her Priest was placed on high, in whom she trusted, who is the way, the truth, and the life.* “Where did you get that knowledge?” asked the priest. “I am indebted,” she replied, “to the Baptist Society, Mr. Wilson, and the ladies, for the instruction I have received; may the Lord reward them for what they have done for me!”

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CHILDREN UNDER THE HAY STACKS.

Of the difficulties which the teachers have, in some instances, patiently and successfully encountered, the following extract from the letter of a correspondent will furnish a specimen: “This school was effectually set on foot by a benevolent and pious man, who still lives amongst us, and continues unwearied in his exertions—one who felt deeply for the souls of those around him, and who lamented over the hours that he saw mispent by the children in idleness, and neglect of that knowledge, which, with God’s blessing, would make them wise unto salvation. He first assembled them in a room in his own house, and when that apartment became too small for the numbers who crowded into it, he was obliged to adjourn to his hay-yard, where he collected the classes under the hay-stacks, and pitying the little ones who came without shoes or stockings in the frost and snow, he used to desire them to pull out the hay until it reached to their knees, and so to keep themselves warm. This instance of disinterested love and exertion, carried on for years by one in the humbler walks of life, amidst difficulties and discouragements, with unceasing perseverance, presents a beautiful picture of what your society is calculated to bring forth.”

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THE EVENING SCHOOL.

On Sunday, (says an Irish report,) the ground was deeply covered with snow, yet, just at daylight, 105 young people were assembled in the school-room at Dungiven; a great many of these had come more than two miles in the moonlight, and several of them were without shoes.” It has also been mentioned in reports from several districts in the north, that it is the custom of the Sun-



day school children, when of sufficient age to go to service, instead of making this an excuse for leaving school, to stipulate on being hired, that they may have Sunday to themselves, in order that they may attend the Sunday school.

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THE NEW SUNDAY SCHOOL HOUSE.

A variety of causes (says the same report) have hitherto retarded the prosperity of this school, but the special one was the want of a permanent school house. For a considerable time the children were moved about from one vacant barn to another, and occasionally when these were all occupied, they have been under the necessity of assembling in some miserable cabin. It will, however, afford real pleasure to your committee, to learn that this obstacle is completely removed; and that now at length, there is every prospect of the school flourishing. A number of the parents and friends of the children, being assembled some few months ago, it was suggested to them, that they might succeed in erecting a school house, if they once made the effort. They immediately set about the work—two farmers gave a small piece of ground—the poor contributed cheerfully their mite according to their ability—one man offered a present of a number of stones—others, who had nothing else to contribute, offered their manual labour. The building was commenced, and by the assistance of a few liberal individuals in town, it was carried on and finished. There is now in this benighted place, a neat school house that will accommodate sixty or seventy children.

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ANNIVERSARY AT COVENTRY.

The Annual meeting of the children on Easter Monday, was a day, (with us) long to be remembered. Never was such a scene witnessed before in Coventry. The children assembled in Gosford-green, where they were formed into a circle, and sung a hymn. They then proceeded to Vicar-lane chapel, amidst a large concourse of people. The streets through which we passed were literally crowded, the windows were filled with spectators, public houses were emptied, and even cock-fighters for a moment forgot their barbarous sport and mixed with the assembled throng.

One of these men, after witnessing the children pass, returned into the tavern, which was filled with similar characters, and remarking that he had just witnessed a heavenly sight, that the teachers must be blest in their labours—sat down, and burst into tears. Who can tell what influence these softened feelings may have upon his character? Yet it has been called a useless show, a vain parade. From this circumstance you may judge what impressions were produced on that occasion. So intense an interest was excited, that it was with difficulty we could get the children into the chapel.

*Sunday Scholar's Magazine.*

## INTELLIGENCE.

## ONEIDA (N. Y.) SUNDAY SCHOOL UNION.

In our last number we gave a short extract from the introduction to the first report of this society. The managers next notice the Sabbath school concert of prayer, which has been observed at Utica and several other places in the county, and they urge its due observation on all connected with the Sunday school cause. They recommend the "Sabbath School Visitant," to all who are engaged in promoting the good of the rising generation, mention a new system of "Scripture Questions" [Parmele's] in approbatory terms, recount their success in establishing "Sabbath School Libraries," and the usefulness of their Depository in extending the sale of suitable juvenile books, and remark, on the whole, that the concerns of the Union are in a prosperous train.

From the reports of the particular schools we shall select a few extracts.

*Utica.*—The Utica Union School is composed of three denominations of Christians—Baptist, Methodist, and Presbyterian. The first formation of a school in Utica, was in 1816. The union of the above denominations, was effected in 1820. The effect of the union has been, to promote harmony and friendly feeling between the different societies which compose it, and has materially increased the usefulness of the school. It is divided into two departments, male and female, each under the care of a superintendent and assistant. A system of instruction has, during the past year, been pursued in this institution, which has had an astonishing effect in exciting the interest of the scholars, awakening the activity of the teachers, and increasing their usefulness. This system is briefly, to question the scholars closely upon the lessons, given them by their

teachers, first in their respective classes, and then by the superintendents. To this system are we indebted for that valuable work entitled "Questions designed for Sabbath Schools." For more than four years, the teachers of these schools have been accustomed to observe the monthly prayer meeting, designed for the purpose of eliciting conversation upon the general interests of Sabbath schools, and of invoking the blessing of God on the institution. These meetings were found to produce a happy effect upon the teachers, who were the first to recommend the "Teachers' Monthly Concert." In the *Male Department*, the number of scholars is two hundred and thirty: twenty-eight teachers, twenty-one of whom are professors of religion. They have had a library for nearly two years. They have perceived the benefit of limited lessons, well committed, and recommend the plan in the strongest terms.

In the commencement of the *Female Department*, it was designed particularly for those children who had no other means of obtaining instruction. For several years past, however, the children of all classes in society have become members of it. The number of scholars enrolled since the 1st June, 1824, is three hundred and forty-six. The average number for the past year, one hundred and forty. The school is at present under the care of a superintendent, an assistant, and twenty-six teachers, (twenty of whom are professors of religion.) The monthly concert for prayer is well attended. There is a library attached to this school, of one hundred and fifty volumes, and about one hundred toy books of a useful tendency. The effects of the library are a practical illustration of its usefulness. Limited lessons are here given, with flattering results, and the prospects of the school are more encouraging than ever before.

*Whitesborough.*—The school in this place dates its formation in 1818, and was continued during the summers only, until the two past winters.



There are at present one hundred and fifty scholars, twenty-two teachers, (sixteen of whom are professors.) The monthly concert is observed. There are at this time two Bible classes. There have been several public examinations, which have had a good effect. The number of schools connected with this society is four. The second school was established soon after the first. In this, there are sixty-seven scholars, and ten teachers, (seven of whom are professors.) As nearly as can be ascertained, about eighty members of the first and second schools, have become pious since their formation. The third school is in Deerfield, composed of thirty scholars. It is conducted by a superintendent and four teachers, (two of whom are professors.) The fourth is the western school, of thirty-five scholars, and ten teachers, (one only of whom is a professor.) One of their most faithful teachers has removed to Michigan, where, under the shades of the forest trees, and in the open air, is collected around her on every Sabbath, a little group of children, joining in the appropriate studies of holy time.

The school in *Rome*, was organised in November, 1816. It is one of the oldest in this part of the state, and has *continued without the intermission of a single Sabbath since its commencement.* The monthly prayer meeting is regularly observed. They have recently established a Bible class and procured a small library. Last spring two young men from Hamilton College were instrumental in establishing 5 schools in this town, which are still continued with usefulness. One half of the present number of teachers in the female department, were once scholars in the same. During the past year this school has been called to mourn the loss of one of its earliest and most devoted friends, and who was for some time its superintendent. It is gratifying to be able to state, that she died in the triumphs of the Christian faith.

Four other schools are next noticed, but we omit extracts.

The school in *Camden* was formed in 1817, and from that time to the

present, a few persons have interested themselves in conducting it. Bible classes and Sabbath schools have been established and flourished for short seasons, but, *from a want of system and united exertion, have languished:* yet much good was effected by them, and they have had the pleasing satisfaction of witnessing among those who are hopefully pious, quite a number who have received the benefits of their instruction. In December, 1824, a regular society was formed, auxiliary to the Oneida Union. At the same time a school was commenced at the academy, consisting of about eighty scholars, and *was continued through the winter.* About the 1st of April last, ten additional schools commenced in the town, under the direction of a visiting committee. In the ten schools, there are two hundred and fourteen scholars, and forty teachers, (fifteen of whom are professors.) A number of scholars have also become hopefully pious, since the organization. They have a library, and a Bible class of about forty members.

*Westmoreland.*—Westmoreland school was organised in March, 1825. It has one superintendent, fourteen teachers, (nine of whom are professors,) sixty-three scholars. They think that more frequent visits from the Visiting Agent, would promote the prosperity of the school.

Hampton school was first established in 1818, and except a few short intervals, has continued through each year till the present time. On the 17th January last, a society was formed auxiliary to the Oneida Sabbath School Union. *The school was continued through the winter,* and they suppose this to be "the best time for the instruction of youth, as they can devote more time to the prosecution of their studies." There are twenty-four teachers, (seventeen of whom are professors,) and one hundred and fifty-seven scholars. The monthly concert is regularly observed, and they have a library which has cost from seventy to eighty dollars.

There was also a school established in 1822, at the furnace. It is continued only through the summer

months. It has six teachers, (three of whom are professors,) and fifty scholars.

In this town, until the present time, there were never more than one hundred scholars who attended a Sabbath school; now there are more than three hundred.

*Clinton.*—Clinton Sabbath School Society, auxiliary to the Oneida Sabbath School Union, was organised, September, 1824. This institution owes much of its present prosperity to the unwearied exertions of about fifteen students of Hamilton College, who have devoted much of their time in visiting the parents and children, as well as in the labours of instruction on the Sabbath. A library of one hundred and fifty volumes has been procured, which has proved to be of great use. They are satisfied that the system of limited lessons, well committed, is more beneficial than the old plan of instruction. There are seven schools in the town. No. 1 is at

Clinton Village. This school has increased during the past year very much, both in interest and numbers. Present number of scholars one hundred and thirty-eight, and thirty teachers, (twenty-four of whom are professors;) eight of the last number have become hopeful converts during the past year, and six of them were once pupils in this school. The Sabbath School Monthly Concert is generally well attended. The school has been kept open during the winter months, with the exception of two seasons. *The evil of discontinuing during the winter was found to be great.*

Schools Nos. 2, 3, 4, and 5, are prosecuting their benevolent labours with diligence and success.

School No. 6 is at Brothertown, (called the *Lower School*.) This school was established in May last, by the exertion of a few individuals from Clinton. The prospects of this school are favourable. The number of the scholars has gradually increased, and is now fifty-two. There are four teachers, (three of whom are professors.) Most of the scholars

belong to white families residing on Indian lands. Number 7 is at

Brothertown, (called the *Upper School*.) It was established in May, 1825. In most of the circumstances it resembles the last. The scholars are chiefly Indians. There is an interesting class of about fifteen young men, called a Bible class. Some of them are upwards of twenty years of age. Number of scholars in the Sabbath school, seventy, teachers six, (five of whom are professors.) All of the teachers, and many of the scholars, live at the distance of four or five miles from the building occupied for the school; notwithstanding which, the general attendance has been good.

It thus appears that the whole number of scholars belonging to the Clinton Union, is four hundred and twenty-nine. Number of teachers seventy-two—many of whom are engaged in different schools every Sabbath: fifty-six of them are professors of religion.

In *Paris* there are three schools; and flourishing schools are reported in nine other towns, but we have not room to extract the detailed accounts, and therefore present the following

TABLE OF SCHOOLS,

*Auxiliary to the Oneida Union.*

<i>Towns, &amp;c.</i>	<i>S'ls.</i>	<i>T'rs.</i>	<i>S'rs.</i>
Utica,	2	54	415
Whitesborough Society,	4	46	142
Clinton Union,	7	82	429
New Hartford Union,	8	63	234
Rome,	2	17	100
Camden,	11	52	294
Western,	1	9	93
Trenton,	3	25	90
Floyd,	1	6	21
Westmoreland,	3	35	300
Paris,	3	34	183
Augusta,	3	45	156
Waterville,	1	7	38
Bridgewater,	1	17	65
Hanover,	1	6	58
Vernon Centre,	1	19	87
Vernon Village,	1	8	100
Deerfield,	3	10	100
Total,	56	527	2807

There are some few other schools within our limits, which have not



sent forward their reports: and others also from which no reports were expected, as they belong to denominations\* of our Christian brethren, who choose to conduct their schools on independent principles. We understand that a flourishing school, of about ninety scholars, is connected with the Episcopal church in Utica; another, consisting principally of *adults*, with the Welch Presbyterian Church, of about fifty scholars, who are taught entirely in their vernacular tongue. Another with the Roman Catholic congregation, of about twenty scholars, who are taught to repeat the catechism and prayers of the church, together with historical sketches from the Old and New Testaments.

It appears, from the reports which have come before us, and from the most accurate estimate we are able to make, that the whole number of Sabbath schools in our county is about *sixty-five*, embracing more than *three thousand* scholars, under the direction of about *five hundred and seventy* teachers.

From a general view of Sabbath schools in this county and vicinity, so far as facts have come within our knowledge, we are confident that great advances have been made the year past; and we have reason to think that greater still will be made the year to come; and that the time is not far distant, when every town, and village, and neighbourhood, in the country, will feel the effects, and rejoice in the blessings, which result from Sabbath school instruction.

We cannot forbear to view the institution of Sabbath schools as one of the peculiar signs of the times, which indicate the approaching dawn of that brighter and better day, when knowledge, holiness, and happiness, shall be diffused throughout the earth. Since the first Sabbath school was founded, in the city of Gloucester, in

\* There is not, we believe, a Christian denomination in our country, which supports Sunday schools, that has not *some* schools auxiliary to the American Sunday School Union, and we would take the present occasion to remark that the American Sunday School Union exercises no control over its auxiliaries, with respect either to the books they use, or their mode of teaching.

Ed.

England, in the year 1782, there has been a visible change of feeling respecting the religious instruction of the young. Parents and guardians of youth have been excited to a sense of their neglected duties, and led to inquire in what way their children could best be qualified for usefulness in the church, and happiness in heaven. The Sunday school has come up in remembrance, and claimed their attention. Hence it is, that we hear so much of the progress of vital godliness among the rising generation—of children and youth who share largely in the effusions of the Holy Spirit, wherever God in mercy sees fit to revive his work.

The report next embraces extracts from the first report of the American Sunday Sunday Union, and closes with an appeal to the Christian community in favour of Sunday schools.

After the report had been read, the meeting proceeded through its other ordinary business, and to the formation of the "Western Sunday School Union of the state of New York," an account of which has already appeared in our Magazine, although we have received *no official account* of the formation of this new and important auxiliary.

#### NEW HAMPSHIRE S. SCHOOL UNION.

The New Hampshire Sunday School Union, met at Lime, September 7, 1825. Rev. Mr. Wilbur, of Boston, and Rev. Mr. Post, of Washington City, were present, as delegates from the American Sunday School Union. The report of the Managers was read and accepted. The Rev. Mr. Mann, of Rhode Island, made the motion to accept the report, and Rev. Mr. Wilbur seconded it. These gentlemen addressed the society in an appropriate and impressive manner.

*Voted*, That auxiliaries, instead of paying one dollar annually, be required to pay only one dollar, in order to become such.

The following gentlemen were elected officers for the year ensuing:

Rev. Daniel Dana, D. D. *President*;  
Rev. Bennet Tyler, D. D. *Vice President*;  
Rev. Nathaniel Bouton, *Cor. Sec.*;  
Samuel Fletcher, Esq. *Rec. Sec.*;  
John W. Shephard, *Treas.*

*Managers.*—Rev. Rhineas Cooke,  
Rev. Jonathan Nye, Rev. David Sutherland,  
Mr. Abel F. Hildreth, Prof. Charles B. Hadduck, Hon. John Vose.

Owing to the deficiency of returns from different parts of the state, the number of schools could not be ascertained. During the past year, however, the number has greatly increased, and the subject of Sabbath school instruction is beginning to receive the attention which its great importance demands. According to the returns actually made, there are organised in the state, 66 schools; consisting of about 5000 scholars, and 483 teachers.

The Board of Managers met Sept. 8, and appointed committees for the several counties in the state. The following are the secretaries in the several counties:

*Rockingham.*—Rev. Jona. French.

*Merrimack.*—Rev. Robert Page.

*Hillsborough.*—Richard Boylston, Esquire.

*Strafford.*—Rev. Francis Norwood.

*Cheshire.*—Rev. Zedekiah S. Barstow.

*Grafton.*—Rev. Baxter Perry.

*Cos.*—Rev. Orlando G. Thatcher.

It will be understood, that it is the duty of these committees, to furnish the corresponding secretary with a report of the state of the schools in their respective counties. In order to do this, most conveniently and correctly, it may be expedient for the gentlemen of each county committee, to designate the towns from which they, severally, shall ascertain the state of the schools, and make report of the same to the secretary, who will forward a report of the whole to the corresponding secretary.—*Repository.*

#### GOOD TO BE DONE.

Amidst the many efforts of the present day to benefit the rising generation, and build up the Redeemer's kingdom, I have attempted something, by establishing Bible classes on Wilbur's plan. But in the several

districts where this has been done, although young ladies generally attend with some degree of interest the young gentlemen show a great reluctance to the subject. In devising expedients to awaken their attention, and secure their interest in this method of instruction, it occurred to me that a well written Tract, addressed particularly to young men, could not fail of producing a very desirable effect. Let him then, who would do good, and has leisure for the purpose, put forth his talents on this subject, and show the young men of our country, in what direction lie their highest interests, in a moral, social, civil, and religious view. The field is wide enough for the display of the most splendid talents; and the object high enough for the devotion of the most exalted piety.

Something peculiar, pertinent, and forcible, must be produced, by one who can delineate the buoyant mind of a young man, touch his heart, smother his pride, elevate his eyes to the throne of God, steal upon his confidence, annihilate his thousand foolish objections, and rouse, nay compel him to action, by making him feel that "eternity is here." And I venture to say, that the work being done, thousands and tens of thousands in all future ages shall rise up and call him blessed.

#### Recorder & Telegraph.

The writer adds in a note, that he should be willing to be one of ten individuals, to raise 100 dollars for the best Tract on this subject, produced in six months from the 1st of August last—one half the sum to go to the writer, and the other to the printing of the Tract.

#### CORRESPONDENCE.

*From the Rev. J. M. Peck, dated St. Louis, (Mo.) Sept. 5th, 1825, to the Corresponding Secretary.*

DEAR SIR—The prospects in the Sunday school cause, in the states of Missouri and Illinois, still continue encouraging and brightening. Since my last communication, branch societies, auxiliary to our union, and schools, not connected with any society, have multiplied to an encouraging extent. Hitherto my time has



been so extensively occupied in Bible labours, that I have devoted but a very little to the services of the American Sunday School Union, but expect in a few days to direct my labours exclusively to that object. I have aided in the formation of four branch societies, in the Wabash country, while on a journey in that quarter, within a few weeks past, and have put into operation the measures to bring into existence a number of separate schools. In Indiana the Sunday school cause is gaining ground, and that state presents a most inviting field for public labours. That state ought to be divided into about five or six districts, in each of which there should be formed an auxiliary to the American Sunday School Union, a depository of books, &c. provided in each, and one or more branches to these auxiliaries planted in each county, which should in turn bring into existence schools in every settlement, and extend a salutary influence into every house and cabin. My reasons for this suggestion are the necessity of having supplies of books, &c. transmitted from each depository to the several branches and schools. Indiana, unlike many of the states, has no central point of trade. The merchants, in different counties, receive their goods through the medium of different ports. Were a state union to be formed, and the centre of its operations fixed at Indianapolis, the seat of government, it could not give energy nor furnish supplies for three-fourths of the state, for the want of direct communication by carriage; and the same remark would apply to any prominent town in the state. Along the Wabash country in Indiana, are four schools, eleven teachers, and 135 scholars, besides a number of schools scattered about in the interior, with a fair prospect of more soon. In the counties in the Wabash country, on the Illinois side, there are now 22 schools, 90 teachers, and 430 scholars. Three of these schools were returned in my report of last spring. Most of the others have commenced this season.

In Cape Girardeau county, Mo. success follows the efforts made; and

at the meeting of our board to-day, besides two others from Illinois, the Bellevue Sunday School Society was recognised. This is located in the lead mine country, 80 miles S. W. of St. Louis.

It is now ascertained that more than 100 schools, including not less than 3000 scholars, exist in Missouri and Illinois, though many of these, owing to various circumstances, have not yet become formally connected with our union.

Our board has directed the treasurer to forward the money on hand, (about 70 dollars.) Our stock of books consists chiefly of tracts, parts of scripture, and a very few books and premiums. We shall not need any more tracts the present season, but we do very much need about 75 dollars worth of tickets and reward books. I am instructed to petition your board for another accommodation on credit to that amount, and I do this the more cheerfully, as we have been greatly aided by your liberality heretofore, and I confidently hope that my labours, as your missionary, will enable our union to raise a sufficient fund to work upon for future supplies. I have declined drawing upon Mr. Keyte for any services, according to your proposal, choosing rather to wait till some future occasion, that all our funds may be transmitted to the parent treasury.

I ought to have mentioned that several Sunday school scholars in St. Clair county, Ill. have professed religion this season, but of the particulars I have not been informed.

I suppose you know something of Mr. Owen's plans and system for forming social communities, and that he has purchased the town of New Harmony, on the Wabash, for that purpose. I was there, and spent two days. There are about 330 children in the day and boarding schools.

*From the Rev. Moses T. Harris, dated Portland, Me. Oct. 6th, 1825, to the Corresponding Secretary.*

There is some degree of interest already existing in this state, in behalf of Sunday schools—and schools have been formed in many of the neighbouring towns; but much re-

mains to be done, particularly with respect to unions.

I have requested the editor of the *Mirror*, to request (in his paper) information on the present state of the schools, from their conductors, as soon as possible. Perhaps I may soon be able to give a more precise account. With respect to a person who would suit as a missionary, or who would undertake such an agency; I am not sufficiently acquainted at present to name one.

We are happy to hear even a little from Maine, in relation to Sunday schools, and we trust the call for information by the editor of the *Mirror*, will be promptly answered, and that he will favour us with his paper which may contain an account of their present condition. Maine and Louisiana, are now the only two states in the Union, in which there are no auxiliaries to this society, and perhaps there are none of the states in which Sabbath schools would be more important. We hope the friends of education will take up this method of extending its influence in the two states which bound our north eastern and south western limits, and that very soon we shall hear of the establishment of numerous Sunday schools in both of them.

*Extract of a letter from a clergyman in the state of North Carolina, dated August 18th, 1825.*

Permit me here to correct a mistake in the last report of the American Sunday School Union. I there find mention made of a large Sunday school in Greensboro. There is no trace of such a school in the place. Greensboro is the seat of justice for Guilford county, and is a small place containing about three hundred inhabitants. A Sunday school was commenced in it about three or four years ago, but did not continue long.

I would also suggest the propriety of sending a good, intelligent, and

well qualified Sunday school missionary through this country. It would not however be best for him to come until about next April, as there can be but little done here for Sunday schools in the winter, on account of the bad state of the roads and the sparseness of the population.

A missionary is now employed in the state of North Carolina, but in what county he is at present we cannot say. We hope he will meet a cordial reception by the friends of Sunday schools there, though the season may not be in all respects the most favourable for the objects of his mission, which are, to promote the objects of the Sunday school cause generally. We would also remind our friends there, that the parent society needs a large sum of money to carry on its business of publishing books, tracts, &c. employing missionaries and agents to visit and promote the establishment of Sunday schools in various parts of the country, where as yet there are none, and we hope they will give as the Lord has prospered them.

*Extract of a letter from a gentleman in the state of New York, dated September, 1825.*

While at Philadelphia, I think I mentioned to you something respecting the past and present state of our Sunday school. I will merely say, God has graciously poured out of his Spirit upon it, and most of the time since its re-establishment (two years) there has been more or less seriousness in the school. Twelve among those who are, and have been teachers, became hopefully pious, and more of the scholars. And even now, amid all that is trying to the Christian without, in this place, within our school there is much to encourage. Some of the scholars are inquiring. The case of one of our teachers deserves particular notice, to show the dealings of God. At the commence-



ment of our school, nearly two years ago, two young, gay, and thoughtless girls offered themselves as teachers. We wanted teachers, and knew we could not get all pious teachers, but still were unwilling to admit the two in question. Necessity, in part, was laid upon us, and we yielded. They commenced with the school, and very soon there was an apparent solemnity and seriousness spreading through the school. Our school was made the subject of special prayer among professors, and these two teachers became uneasy and left the school, against my remonstrances and entreaties. After they left, I visited one of them, and again endeavoured plainly and affectionately to remind her of her duty, but all to no purpose. She has since confessed to me, that at the time she left the school she felt serious, and was fearful she should become a Christian if she continued in the school. But afterwards, the very fact of her leaving for the reason mentioned seemed to deepen her convictions. But still bent on her own ruin, she resorted to company and the amusements of the world, and succeeded for a while in stifling the voice of conscience, and checking the influences of the Holy Spirit; but, thanks be to God, the arrows of the Almighty pierced her heart, an increased anguish of soul came upon her and continued until, as she hopes, God, the Father, was reconciled in the cross of his dear Son, and she made to experience that joy and peace which flow from believing in the Lord Jesus Christ. She has ever since been one of our most devoted and faithful teachers, and thinks there is nothing like Sabbath schools. I could fill sheets in accounts of what God has done for her, but I must forbear.

O may the Great Head of the church smile upon and bless a great deal more the cause of Sabbath schools generally.

#### BATH, STATE OF MAINE.

Since the letter from Portland was sent to the press, we have received two interesting reports from Mr. A. B. Mitchill, Superintendent of the

Sabbath school of the North Congregational Meeting in Bath. Mr. M. remarks, that there are five schools in that town, [population about three thousand] consisting of above four hundred scholars, each year, since they were established in 1816, under the care of between seventy-five and one hundred teachers. The schools are kept five or six months in each year, and the children and teachers, in general, are very attentive, and take a lively interest in the schools: they feel more and more the importance and advantage of Sabbath school instruction. From the report of the school attached to the South Society, in Bath, superintended by Mr. J. Barnham, we give the following extracts:

Under the smiles of a gracious Providence, we have passed through another period of our exertions in this Sabbath school, and are this day brought to its close for the present season. In reviewing our operations, and taking the amount of the recitations, we find enough to awaken our gratitude, and to encourage us to persevering effort in this work of benevolence. Lessons have been heard on twenty-one mornings. Number of different lessons 116, average number 87. The verses recited have been in scripture 27,620, in Hymns 3,300, and in Catechisms (including Union Catechism and Cummings' Questions) 79,252, making a total 110,172—giving 17,480 more than were recited last year. It is with much pleasure we have witnessed the general punctuality and becoming deportment of the children. While the unwearied exertions of the teachers, for the improvement of their respective classes, afford convincing evidence of the interest and satisfaction they have felt in their employment. We doubt not but our school has been useful by bringing the children to attend more frequently upon the preaching of the gospel than they would have

done without it. But the good they have derived from the instructions here received, will by no means terminate with the school. It will be permanent and salutary. Their memories have been exercised and strengthened; their understandings in some degree enlightened and improved; and we trust, that the sacred truths here treasured up, will have a powerful influence on their conduct through life. The recollection of some important religious injunction, laid up in the memory when young, has reclaimed many an aged transgressor from the error of his ways. The word of God is mighty through faith to the pulling down of the strong holds of Satan. Its awful denunciations and gracious promises present the strongest motives to restrain men from sin and stimulate them to seek whatever is truly excellent.

During the past season, by the benevolence of your parents and friends, quite a valuable and interesting library has been procured. For the encouragement of the school, the books will be loaned to both teachers and pupils, and we believe, that they will furnish much pleasing and profitable instruction.

The following is the report of the superintendent (Mr. A. R. Mitchill,) of the North Congregational Meeting Sabbath school:

Our Divine Lord, who commanded his disciples to "go into all the world and preach the gospel to every creature," also directed them to "suffer little children to come unto him, and to forbid them not, for of such is the kingdom of heaven." In the efforts of the present eventful day, for the spread of the gospel, how animating is the consideration, that children are not forgotten. The exertions making to instruct them, both at home and abroad, afford strong proof, that the Christian world are awake to the great object, and that the evangelizing of the world hastens on, though it is not to be effected by the zeal of the moment, nor by the efforts of one generation. The benevolent mind, however, looking forward to the time, when "instead of the fa-

thers shall be the children," finds pleasing anticipation, that a large proportion of *an hundred thousand young teachers, and a million of children, who now attend Sabbath schools,* will then be exerting a powerful influence, in all the benevolent labours of the age.

Soon after the formation of the Foreign Missionary Society, in this town, Sabbath schools were established, which have been continued every summer since. During the past season, this school has been held 23 Sabbaths. The largest number who attended at any one time, was 112, and the average number 82. They committed to memory and recited 21,840 verses of Scripture, 5,813 verses of Hymns, and 31,078 answers to Catechetical Questions, making a total of 58,731. A considerable number of the children, likewise, selected very appropriate passages of scripture, as answers to questions given them in writing, on the preceding Sabbath. The teachers and children have appeared to take an interest in the Concert for Prayer, held in union with the other Sabbath schools in this town, on the second Monday in each month. At the commencement of the school this season, a committee was selected to converse with all the children personally, upon the concerns of their souls. A part of this committee were very attentive, and, we trust, faithful, in the discharge of their solemn and important duties, and it is hoped that the truths thus communicated, will be as good seed sown in good ground, and that it will soon spring up and bear fruit to the glory of God.

We rejoice to add, that during the past year, an interesting Bible class has been established by our Rev. Pastor, which is well attended, being an important advance in the means of religious instruction. Into this class all over thirteen years of age are received, and such children are no longer required to attend the Sabbath school. This arrangement, although it evidently prevents the Sabbath school from increasing much in numbers, and takes away, also, such scholars as would get the greatest



lessons, is viewed as very proper, as it introduces them to more important privileges, and is a part of a plan, which is of vast importance to the rising generation.

Although there has been no special attention to religion in the school, this season, still we have reason to rejoice that some, who have formerly been pupils in it, and some, who now attend as teachers, have within the present year, indulged the hope that they have been born again, and have set their faces toward Zion. If one of these, or any other member of this school, has received impressions which will eventuate in eternal felicity, it will be an abundant recompense for all the labour bestowed. Could they feel the worth of a soul, could they have an idea of the misery of one that is lost, or realise the joys of the blessed, the teachers of this school, so far from boasting of their labours, would doubtless feel that they have reason to mourn over their want of engagedness, in the concerns of precious immortal souls. Let them, however, rejoice that God is able to bless the feeblest means, and make them effectual in accomplishing his purposes of mercy, in rescuing souls from everlasting misery, and in preparing them for those joys, "that eye hath not seen, nor ear heard, nor hath entered into the heart of man to conceive;" and, in the words of their last report, let them resolve "not to be weary in well doing, for in due time they shall reap, if they faint not."

#### MERCER COUNTY S. SCHOOL UNION, PA.

The first quarterly report of this auxiliary, made Sept. 5th, has been received. The plan the managers have adopted, of printing their report, will be of great use in promoting the establishment of schools, where it is circulated and read. We have, in a former number, published some account of this society, but shall add a few extracts from this report. A preliminary meeting was held on the 13th of June, at which

the Rev. Timothy Alden attended, and on the 4th of July, the Rev. Mr. Munson preached a sermon from Prov. 22:6—and the society was on that day duly organised. The president of the union having addressed a letter to Mr. Alden, received a reply, from which we take the following extracts:

"The expense of a connexion with the American Sunday School Union, is three dollars, to be paid but once. Sundry advantages will be the result. You will have a competent number of the annual reports, which are very interesting, and which, if they were to be purchased, would probably cost seventy-five cents each copy. These are delivered gratis in Philadelphia. Another advantage, which all such institutions have, in consequence of a connexion with the American Society, is the right to purchase whatever tracts and premiums may be wanted, at a discount of twenty-five per cent. This, to these distant regions, where money does not abound, is an object of some moment. But, further, all connected with the American Sabbath School Union, make an annual report of their numbers, state, and occurrences worthy of notice, resulting from the Sabbath school operation, showing the amount of exertion, &c. And from these documents, an abstract is formed, which is calculated to strengthen the hands and encourage the hearts of teachers and learners. Not unfrequently the good, moral, and religious effects of the Sabbath school operation are fully set forth, and are of such a nature as greatly to encourage and animate the pious more extensively to labour for the rising generation. In other words, more good will generally ensue to the noble cause, from the connexion with the American Union.

"Another thing I would beg leave to suggest, is, that you should subscribe for the Sunday School Magazine, published under the auspices of the American Union, at Philadelphia—that you should have one copy from the beginning. The expense

for the whole, to the close of this year, is two dollars and twenty-five cents—that is, one dollar and fifty cents a year. There is much in that Magazine to instruct. I am an agent for that also, and could order it on, in my communication announcing your organization."

The managers instituted thirteen schools in the course of July, and raised more than thirty dollars for the purchase of books. On the 5th of September, they had *thirty-five* schools: to many of these schools are attached very interesting Bible classes, some of which embrace not only youth, but also the middle aged, who thus set a worthy example to others, and give the weight of their approbation and personal attendance to the value and usefulness of such institutions.

#### NOTICE

*To Booksellers & Country Merchants.*

The American Sunday School Union have now on sale, at their Depository, about *one hundred thousand* Books, besides an assortment of Tracts, and every article necessary for the use of persons conducting Sunday schools, which they offer to booksellers and country merchants, (who reside in places where the Union have no agencies, and who purchase to the amount of *five dollars*,) at a discount of twenty per cent, from the printed catalogue prices.

The books are well suited for the use of children and youth, in families and schools.

#### AUXILIARY UNIONS,

*Recognised, October 11th, 1825.*

*Lexington Sunday School Union.*  
Instituted 1817. James Maccoun,

Esq. *Pres.* Andrew M'Calla, Esq.  
*Vice Pres.* Alexander Parker, *Treas.*  
James W. Palmer, Lexington, Ky.  
*Sec'ry.* Thomas T. Skillman and Eliza Blythe, *Superintendents.* Rev. N. H. Hall, Rev. Jas. Blythe, D. D. Messrs. Thomas T. Skillman, George Trotter, Joseph Logan, James C. Robinson, J. M. Phillips, J. C. Todd, A. M'Calla, J. H. Hervey, D. A. Sayre, U. Berryman, Jos. Brain, A. Blanchard, Jas. Wiley, W. Hanson, N. Porter, J. Norton, P. Bain, E. Yeiser, H. I. Wier, *Managers.*

*Dauphin County Sunday School Union.* Instituted 1825. Dr. Sam'l. Agnew, *Pres.* George Bucher, *Treas.* Charles Capp, Harrisburgh, Penn'a. *Corres. Sec'ry.* George J. Heisely, *Rec. Sec'ry.* Norman Callender, *Depository,* who, together with Alexander Graydon, Andrew Graydon, and F. A. Heisely, compose the Board of Directors.

MONEY received by the Treasurer of the American Sunday School Union, from the 20th of September to the 20th of October, 1825.

#### MEMBERS FOR LIFE,

*By the payment of thirty dollars and upwards.*

Tobias Wagner, \$ 30

#### MEMBERS FOR ONE YEAR,

*By the payment of three dollars and upwards.*

Edward Thompson, 1825,	3
Vanarsdale, do.	3
Beatty, do.	3
Phineas E. Hamm, do.	3
George W. Coe, <i>Manager</i> , Savannah, Geo. do.	5
Rev. Samuel Gregg, Madison, Ind. do.	3
James P. Sanderson, Milton, Penn. 1826,	3

#### FOR THE MISSIONARY FUND.

<i>Phil'a.</i> Sunday School Concert of Prayer, October,	7
<i>New Brunswick</i> , N. J. President Sabbath School,	5

#### INITIATORY SUBSCRIPTIONS,

*Of three dollars and upwards, from the following auxiliaries, applicable to the Missionary Fund, by a late resolution of the Board.*



Lexington, Ky. Sunday School	
Union Society,	3
Dauphin County, Pa. Sunday	
School Union,	3

The following initiatory subscriptions and donations, were duly received by the Rev. Amos Savage, Missionary, viz:

Goshen, N. Y.	3
Bloomington, N. Y.	3
Middletown, N. Y.	3
Scotchtown, N. Y.	3
Hopewell, N. Y.	3
Montgomery, N. Y.	3
Middlebury, Vt.	3
Bridport, Vt.	3
Shoreham, Vt.	3
Benson, Vt.	3
Castleton, Vt.	3
Poultney, Vt.	3
Wallingford, Vt.	3
Weybridge, Vt.	3

A. Savage, Jr. donation,	8 75
A Friend,	0 25

*Privileges.*—Members of the American Sunday School Union, by the payment of thirty dollars at one time, or three dollars annually, have the privilege of receiving *one copy* (twelve numbers a year) of the *American Sunday School Magazine*, (this publication) without additional charge—of purchasing books, for their own use, or gratuitous distribution, published by the Union, at the reduced prices, and of voting at all meetings of the society. Every *clergyman*, who is a member of the society, is, also, *ex officio*, a *Manager*, and privileged to attend and vote at all meetings of the Board.

A person purchasing books to the amount of six dollars per annum, would, if a member, be allowed a discount of 25 per cent, or,

Which, with the Magazine,	\$ 1 50
	1 50

Would be, \$ 3 00

the amount of his annual subscription.

Persons who desire to devise lands or money for the benefit of this society, should devise the same to some individual, or individuals, as trustees, for the use and benefit of the "American Sunday School Union, instituted at Philadelphia, in 1824."

#### NOTICES AND ACKNOWLEDGEMENTS.

The Committee of Publication of the "American Sunday School Union," avail themselves of the extensive circulation of the Magazine, to return their thanks, through this medium, to the members of several auxiliaries, who have offered suggestions in regard to the selection and preparation of works for the society's press. For although in some few instances, circumstances have prevented the entire adoption of the views of our friends, they have ever been regarded with the most respectful attention, as being at once evidences of personal kindness and of a devotion to those great objects, which it was the design of our Union to foster and promote.

And the Committee take this occasion affectionately to invite the free expression of the wishes and sentiments of every Sunday school teacher, in relation to the publications, in his opinion, most desirable, and best adapted to his wants. Such suggestions can rarely fail to be useful, and they will never fail to be *acceptable*—as we cannot but contemplate the American Sunday School Union as less to be cherished for the nationality of its character, and for the number and magnitude of its auxiliaries, than as it is the means of collecting, as it were, into a focus, the scattered rays of useful information, and of thence dispensing by its various channels through every portion of our widely extended republic.

Authors and publishers of works for the young, who are desirous that their books, if approved by the committee, should be kept on sale at the Union's Depository, and advertised with its publications, are requested to correspond with the Secretary on the subject, and state their terms, and send a copy for inspection.

Should Sunday school teachers, or other persons, be acquainted with any *suitable additional* books, they are requested to send the titles of them, with their recommendation, addressed to the Corresponding Secretary.

Communications may be addressed to the "Corresponding Secretary, Sunday School Union's House, No. 13 North Fourth Street, Philadelphia."

"ALBERT" is received. The article contains many useful hints, but is too verbose, and not written with sufficient care, to find a place in our pages. The same remarks will apply to "G. S." and his communication is accordingly disposed of as requested.